notorious lewdness and blasphemy. Cf. discussion in Martin Fitzpatrick, 'Heretical Religion and Radical Political Ideas in Late Eighteenth-Century England', in *The Transformation of Political Culture: England and Germany in the Late Eighteenth Century*, ed. E. Hellmuth, Oxford, 1990, pp. 339–72; J.E. Bradley, 'Whigs and Nonconformists; "Slumbering Radicalism" in English Politics, 1739–1789', *Eighteenth-Century Studies*, 9 (1975–6), 1–27; and Robert K. Webb, 'The Emergence of Rational Dissent', in *Enlightenment and Religion: Rational Dissent in Eighteenth-Century Britain*, ed. Knud Haakonssen, Cambridge, 1996, pp. 10–35.

7. For an interesting account of the political behaviour and social status of Rational Dissenters in the 1770s and 1780s, see Seed, 'Gentleman Dissenters', pp. 304–24, and *idem*, 'A Set of Men "Powerful Enough in Many Things": Rational Dissent and Political Opposition in England, 1776–1800', in *Enlightenment and Religion*, pp. 55–80.
8. This view was put forward by Sheldon Rothblatt, 'George Eliot as a Type of European Intellectual', *History of European Ideas*, 7 (1986), 47–65.
9. McLachlan, *Warrington Academy*, p. 16. The criticism was true of some Oxford and Cambridge colleges but not all. See John Gascoigne, *Cambridge in the Age of Enlightenment*, Cambridge, 1989. See also his 'Anglican Latitudinarianism and Political Radicalism in the Late Eighteenth Century', *History*, 71 (1986), 22–38.
10. McLachlan, *Warrington Academy*, pp. 16–17.
11. H. McLachlan, *English Education Under the Test Acts: Being the History of the Nonconformist Academies 1662–1820* Manchester: The Chatham Society, 1931), p. 145.
12. McLachlan, *Warrington Academy*, p. 16.
13. Joseph Priestley, *Letter to Pitt* (1787), p. 128, quoted in Lincoln, English Dissent, p. 76.
14. Percival, *Memoirs*, p. lxxx.
15. Claeys, 'Virtuous Commerce', p. 2.
16. Claeys, 'Virtuous Commerce', p. 15.
17. Percival, *Memoirs*, p. ccxi.
18. Percival, *ibid.*, p. ccxi.
19. Percival, *ibid.*, p. li.
20. John Aikin, *Letters From a Father to His Son, On Various Topics, Relative to Literature and the Conduct of Life*, London, 1796, Vol. 1, pp. 4–5.
21. Quoted in Lincoln, *English Dissent*, p. 67.
22. Percival, *Memoirs*, p. liii.
23. McLachlan, *Warrington Academy*, p. 21.
24. Cf. his 'The Enlightenment, Politics and Providence: Some Scottish and English Comparisons', in *Enlightenment and Religion*, pp. 55–80. See also his '"This Candid and Liberal Method": The Teaching of Philosophy in the Liberal Dissenting Academies in the Late

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Eighteenth Century in England', in *Recognitions: Essays Presented to Edmund Fryde*, ed. Colin Richmond and Isobel Harvey, Aberystwyth, forthcoming. I thank Dr Fitzpatrick for the opportunity to read the latter paper in manuscript.

25. Quoted in McLachlan, *English Education Under the Test Acts*, p. 213.
26. John P. Estlin, *Familiar Lectures on Moral Philosophy*, London, 1818, p. 119.
27. J.E. Cookson, *The Friends of Peace: Anti-War Liberalism in England, 1793–1815*, Cambridge, 1982, pp. 84–114. Many Rational Dissenters were among those writers and critics whom Cookson identified as Britain's first distinctively modern journalists. See also Jan Golinski, *Science as Public Culture: Chemistry and Enlightenment in Britain 1760–1820*, Cambridge, 1992, pp. 50–76, for a comprehensive discussion of the dissemination of medical ideas in the Enlightenment.
28. For an excellent discussion of the role of candour in the literature of Rational Dissent, see in particular two recent studies: Alan Saunders, 'The State as Highwayman: From Candour to Rights', in *Religion and Religion*, pp. 196–355; and Martin Fitzpatrick, 'Varieties of Candour: Scottish and English Style', in *Enlightenment and Dissent*, 7 (1988), 35–56.
29. Aikin, *Letters*, p. 97. Cf. Percival's 'Praise when you May: Be candid when you can', in *A Father's Instructions*, p. 73.
30. Aikin, *Letters*, p. 97.
31. D.O. Thomas, *The Honest Mind: The Thought and Work of Richard Price*, Oxford, 1977, pp. 99–100. Cf. Alan Saunders, 'The State as Highwayman', p. 202.
32. Lincoln, *English Dissent*, p. 91.
33. McLachlan, *English Education Under the Test Acts*, p. 213.
34. John Taylor, *An Examination of the Scheme of Morality Advanced by Dr Hutcheson*, London, 1759, p. 43.
35. Thomas Reid, *Practical Ethics*, p. 111. For a similar distinction in Reid's predecessor Adam Smith, see *Theory of Moral Sentiments*, VII. i. 2–4 and iii. 1–3. For a discussion of this problem as it was taught in the Dissenting academies see John Prior Estlin, *Familiar Lectures*, pp. 62–74.
36. McLachlan, *Warrington Academy*, p. 49.
37. McLachlan, *ibid.*, p. 50. According to McLachlan, Aikin also read with his students Justinian's *Institutes;* see *English Education Under the Test Acts*, p. 215.
38. For a different interpretation of this point, see Robert Baker in *Codification of Medical Morality*, p. 201.
39. Cf. McLachlan, *English Education Under the Test Acts*, p. 215.
40. History had for many years been taught, but not systematically, at the Scottish universities and some Dissenting academies. See McLachlan, *Warrington Academy*, p. 30.

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41 Samuel Miller, *A Brief Retrospect of the Eighteenth Century*, Vol. II, p. 147.

42. See McLachlan, *Warrington Academy*, p. 30. In the Preface to *The History and Present State of Electricity, With Original Experiments*, London, Joseph Priestley described his work as a philosophical history as opposed to a 'civil' history. The genre is interestingly discussed and its role in the development of modern science explained in Golinski, *Science as Public Culture*, pp. 78–9.

43. John Aikin, *Letters*, Vol. II, p. 234. In the background are Bacon's pronouncements on history, *Advancement of Learning*, pp. 74–82.

44. Joseph Priestley, *Lectures on History and General Policy* (Philadelphia, 1803, p. 14.

45. Priestley, *Lectures on History*, p. 14.

46. Perhaps the most innovative of the new Dissenting biographies was William Godwin's tribute to his wife, Mary Wollstonecraft. Cf. his *Memoirs of the Author of the Rights of Woman*, ed. and introd. by Richard Holmes, Harmondsworth, 1987.

47. Aikin, *Letters*, Vol. II, p. 233.

48. See Daniel Roche, 'Talent, Reason and Sacrifice: The Physician during the Enlightenment', in *Medicine and Society in France: Selections from the Annales. E.S.C.*, ed. R. Forster and O. Ranum, Baltimore, MD, 1980, p. 67, for a comparable account of the French medical profession during this period.

49. Joseph Johnson (1738–1809) was the patron and publisher of contemporary British liberals and radicals. Percival was an early member of his circle which included William Enfield, John Aikin Sr, Mrs Barbauld (Anna Letitia Aikin) and Thomas Henry. Later members of Johnson's influential coterie included such notables as Mary Wollstonecraft, Erasmus Darwin, William Blake, William Godwin, Thomas Paine and Joseph Priestley. For an account of Johnson's medical and scientific publishing, see Gerald P. Tyson, *Joseph Johnson: A Liberal Publisher*, Iowa City, 1979, pp. 106–8.

50. Cookson, *The Friends of Peace*, p. 89.

51. Percival, *Memoirs*, p. xiii.

52. Percival, *ibid.*, p. xiii.

53. Percival, *ibid.*, p. xiv.

54. Percival, *ibid.*, p. xv.

55. Percival, *ibid.*, p. clii

56. McLachlan, *Warrington Academy*, p.115.

57. Percival, *Memoirs*, p. xvi.

58. Percival, *ibid.*, p. xiii. Percival's Edinburgh years also brought him into contact with Benjamin Franklin and, throughout his life, he corresponded with him as well as with Thomas Jefferson, Benjamin Rush and other members of the American Philosophical Society in Philadelphia.

59. Percival, *ibid.*, p. xiii.

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